



THE MORAL LIGHT.

OR

REPRODUCTIONS OF ARTICLES
— FROM THE OLD FILES OF —

Awr Ameth"—The Light of Truth—

ON

Moralised Judaism—Its Holidays,
External Religious Observances,
The Synagogue, Prayers, &c.,
and other Subjects.



Published by
PROBSTHAIN & Co.,
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INTRODUCTORY NOTE.

WHILE we were looking into some old and partially shattered files of journals during the last holidays, we came across a number of issues of the "Awr Ameth"—The Light of Truth—a journal published about 25 years since in Bombay (India). We are sorry we do not possess the complete file. However, on going over what we have, we were extremely pleased to see that even so far back as a quarter of a century ago, there were published such ennobling articles on these varied subjects, and especially on the Hebrew Religion. We find the articles written in language simple and unassuming, with explanations so clear, thoughts so pure, ideas so grand, observations so appropriate, and above all, with moralization so exact and true—as it ought to be—and so infallibly adapted for the regeneration of the whole of mankind, that it does immense credit, not only to the writer himself, but to the Israelitish community at large. A few quotations from some of the issues will suffice to prove our statement of these facts, and will assuredly lead others to form the same opinion as ourselves with regard to the real value of the articles, and also convince them that the writer is a man of great erudition and learning, of high moral aptitude, besides being a lover of true reform, with genuine sympathy for the welfare of the Israelites in particular, and of whole mankind in general.*

The following are a few extracts on the point.

After writing on *Roshhoshana*, *Yom Kippur*, and *Sukoth*, the writer very truly moralizes as follows:—

"Let *Roshhoshana*—the New Year's Day—teach us the necessity of making our hearts new in purity. Let *Yom Kippur*—the Day of Atonement—teach us in its turn, the necessity of repenting for any evil we conceive or commit, and try to do so no more; and lastly, let the Feast of the Tabernacle teach us to rejoice in the Law by showing our improved moral conduct, and thus be an example to the nations of the world. If the Israelites and other people attend to what is briefly said here, before long there will be a time of real hallelujah—real rejoicings, not for the Israelites only, but for the whole population of the world."

After completing his dissertations on, and fully explaining the *Tephillin*, i.e. the Phylacteries (which mean watches, guards,

*Apart from the other articles, those on "*Sisith*" and "Analogy between the *Sisith* and the *Quipus*" render the articles appearing in this collection many times worth their weight in gold.

INTRODUCTORY NOTE.

etc., because they were supposed to keep away evil spirits), the writer expostulates in the following terms:—

“ Thus we see how the Israelites adopt means to remember the commandments, given to their forefathers by God, by nailing the symbols up to their door posts, by tying them up to their heads and arms, and even by figuring them so skilfully on their shoulders and fingers by means of the straps. . . . And why all this ado? It is to remind them of the Law, that they may be moral. But alas! how different is the conduct of the people in general. . . . We hope, however, that every Israelite will in the future bear this in mind and act accordingly, and be a type of morality. If he does not care to do so, even the brandings with fire of the whole Law on his body, cannot succeed in making him a better man. Now, then, we beseech every Israelite to take a lesson from the Tephillin, and not use them as a matter of form. To him, let this observance act as a charm to drive away from his heart, the satan of evil passions, which produces the disease of malice, hatred, lies, falsehoods, unchastity, covetousness and every sort of immorality which tends to destroy the well-being of the human race, and let him perform unhypocritically actions which enhance human happiness.”

These two quotations are enough for our purpose, and we repeat that we were extremely pleased to see that even so long since as a quarter of a century ago, that articles like these were appearing amongst the Israelities, breathing such moralizations as would enliven the hearts of the true reformers in all the four quarters of the globe.

In order to create and stimulate a desire in the minds of all the thinking people of the Jewish and other communities to so moralize their respective religions, as well as to give permanency as they truly deserve, to the articles appearing in the *Light of Truth*, for the good, and enlightenment and encouragement of all, we have ventured to publish the articles in this pamphlet form. We have termed the collection of these articles “The Moral Light,” because of their high ethical significance, and feel confident that this booklet will surely and certainly work its way for good.

41, Great Russell Street,
British Museum,
London, W.C.
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THE MORAL LIGHT.

Reproductions from
"Awr Ameth"—The Light of Truth.

OURSELVES.

ON the 8th of September, 1877, "The Awr Ameth"—The Light of Truth was started, and for the last six years it has striven impartially and conscientiously to do service to its subscribers, and has therefore endeared itself to them all. It must at the same time be admitted that owing to the sad want of education amongst the Israelites on this side of the world, we were obliged to conduct "The Light of Truth" amidst hardships and occasionally under pecuniary difficulties. Notwithstanding all this, it has undauntedly steered its course aright to this day. As we have received suggestions from many of our subscribers that this paper should be made weekly, instead of fortnightly, as it has hitherto been appearing, we have decided to make it so. There are also other reasons for making the paper weekly, the first of which is that there are two fortnightly papers amongst the Bene-Israel, but not a single weekly. And mostly on this account we have ventured to supply the desideratum so long felt. This was the first paper started amongst the Israelites on this side of the world, and it was followed by three others, one of which soon ceased to exist. From this issue it will be perceived that the paper has undergone two changes—that it will appear weekly and contain English articles. We therefore hope that the paper will get liberal support from the Israelites, as well as from other people. Its articles will henceforth not be confined to the improvement of a single community, a party or a faction only, but will also be devoted to the cause of the public weal in general. In conclusion, we hope our subscribers will be regular in paying their subscription, and thereby enable us to do our work regularly, and encourage us in the humble attempt we hope to make for the regeneration of our people.

ROSHHASHANA,
or
THE NEW YEAR'S DAY.

On the 2nd and 3rd of October, 1883, we had Roshhashana, or the New Year's Day. Our Parsee brethren also had their New Year's Day only a few days ago. Hindus and Christians will have theirs a few months hence. It is the day of great rejoicing among all the nations. They have new dresses made for the young and old of both sexes. Even the poor rejoice on this occasion and make for themselves new dresses. If any extremely indigent poor people have no means to make new clothes for themselves, they are clothed by the sweet hand of charity. This, we say, is very good. But we ask what nation or nations try to clothe their old hearts—hearts that are polluted by malice and avarice, by anger and libidinous ideas, by deceit and by cunning, by lies and frauds, and by all unworthy thoughts imaginable—with new robes of purity? What means do they adopt, what measures do they take, to purify themselves? Their dresses are made anew, are they themselves regenerated? It cannot be too well remembered that all our new garments and *sarees* and gowns and dazzling caps and turbans are in vain if our hearts are black and not purified. Levanders and sweet scented ointments and waters of all sorts used for the fragrance of the body are merest bosh if our souls are yet stinking of the sins we committed in the days gone by. We hope our Israelitish brethren will particularly take into consideration the few words we have said here and improve themselves. In our next, we shall say something about the Day of Atonement.

YOM KIPPUR,
or
THE DAY OF ATONEMENT.

Yesterday, Thursday, 11th October, the Israelites had their Yom Kippur—the Day of Atonement. This is a fast day, and it is observed by all, even by children. On the previous evening the males and females, children included, bathe themselves in tanks, seas or rivers if possible, or at their houses, with cold water, saying a blessing called “Tebilla” in Hebrew. Afterwards they take their meals before the sunset. Then all the males dress themselves in pure white clothes and go to the synagogue to pray; some of the females also go. Prayer is generally continued there from six in the morning till nine o'clock at night.

After prayer they return home, and next morning, at day-break, they again repair to the synagogue for prayer. They pray almost the whole day and return home in the evening at about seven o'clock. In the synagogues they employ their time in reading and reciting prayers from their prayer books written in Hebrew. These prayers, amongst other things, mostly contain confessions of sins. By this means they confess the sins committed during the past year. Some people observe this day very scrupulously, so much so, that they do not talk with or touch persons of other castes, neither wear shoes or take umbrellas or walking sticks in their hands. Nay, they do not swallow the saliva that is naturally secreted in the mouth, thinking that their fast would be broken thereby. Consequently they leave off praying and come out to spit, oftentimes carrying this to a tedious and abominable extent.

In the evening after the prayer they go home believing their sins are forgiven. From this time their holiday commences. Then they break their fast and go to see relations and friends and pass their time in eating, drinking and making themselves merry. The next day also they pass in the same manner. The Israelites think that if a person dies on the Day of Atonement he goes to heaven, as his sins are forgiven and also the doors of heaven are opened on that day particularly. The Day of Atonement is also called "*Darphalnicha Sana*," that is, the holiday of shutting the doors. It is so called because years ago the Israelites used to observe this day by keeping themselves within doors, which they closed so that no people of other castes could come to talk with them or touch them.

This is a very short sketch of the observance of the Day of Atonement. We shall try to make a few observations on repentance in general in our next issue.

A FEW OBSERVATIONS ON REPENTANCE.

It is painful to observe what queer notions many of the Israelites have on this highly important subject. They think their past sins are forgiven and that present and future sins will be forgiven on the day after the Atonement. And so they do not hesitate to commit fresh sins at any time, even on the very night of their holiday. Many instances can be cited for the truth of this assertion. We are sorry that the people of other nationalities also think similarly. We say this is a very serious and dangerous mistake that one can commit. With regard to this subject it must be well understood, remembered and digested that heart and soul and thoughts must go with words to effect

repentance, and that there should necessarily be a change effected totally for the better. It must not be forgotten, moreover, that repentance cannot be confined to a particular period. We must repent every month, every day, nay every hour and every moment of our lives. That is to say, that we should be sorry, not on a particular period only, but at any moment, for every evil we commit or conceive, and take care to do so no more.

From this we learn three things, which must very carefully be borne in mind ; then and then only, repentance can be efficacious enough to make not only the Israelites but the whole of human kind happy. The three things on which we lay so much stress are as follows :—

The first is that in repentance sorrow for our past evil actions is necessarily implied. For without sorrow there can be no repentance. But if we express our sorrow only in words, and are not really sorry, we shall be counted hypocrites and be more guilty, as it is very worthily said : “ Man should do nothing that he should repent ; but if he does, and says that he is sorry, it is a worse fault, if he be not truly so.”

Shakespeare also has somewhere remarked that : “ Repentance is heart’s sorrow, and a clear life ensuing.” And so with Shakespeare we hold, secondly, that we should leave off our bad and obstinate conduct and have “ a clear life ensuing.” This is the only means by which we can show the strongest proof that we have repented. This is true repentance. For “ True repentance is to cease from sin.” If we cease not from our sins, it can never be said that we have repented, howsoever long our prayers, sincere our fasts, and devout our observance of the day may be. Now, lastly, we say that we should keep ourselves on a course of repentance, and not confine it merely to a particular day. Man is liable to err, in various ways on various occasions, and therefore he must be ready to correct himself at any time. Then and then only can he expect to be a good and virtuous man. We therefore hold with that great divine Robert South, that “ Repentance is not one single action, but a course.” In “ Pirkey Aboth ” (Ethics of the Fathers) also it is said, “ Repent one day before your death.” This must necessarily imply a course of repentance, as it is not certainly known when death will lay its icy hand upon us.

Now we conclude, requesting our readers that the three points mentioned above should be strongly borne in mind and considered whenever we speak or think of repentance. To this holy trinity,

“ Bow, stubborn knees, and heart, with strings of steel,
Be soft as sinews of the new-born babe ;
All may be well !—*Shakespeare.*

THE FEAST OF THE TABERNACLE.

From the 16th to the 24th October, the Israelites had their Feast of the Tabernacle. The first and the last two days of this feast are observed as holidays and kept sacred, and the people refrain from work if possible; while the five intervening days are spent as usual in their avocations. The first seven days of the feast are called

SUKOTH.

This is a Hebrew word signifying tabernacle. In honour of this feast, tabernacles are erected close to the synagogues. Some families also erect tabernacles near their houses, if they can conveniently do so. They say Kiddush—which means sanctification—on dry grape juice, and take their meals under the canopy of the tabernacles. The tabernacles are made of green branches of cocoanut trees, in such a way as to allow the rays of the sun during the day, and the light of the moon during the night. In these tabernacles they hang various kinds of fruit such as plantains, oranges, pomegranates, cucumbers, betel-nuts, cocoanuts, citrons, pomplemooose, etc., etc. The Feast of the Tabernacle is observed in commemoration of the wanderings of the Israelites for forty years in the wilderness that followed their coming out of the land of Egypt, and their sojourning to the land of Canaan—the land flowing with milk and honey—the land which Jehovah had promised to their forefathers long before. During these their wanderings they, having no houses to live in, were obliged to erect temporary booths whenever they were obliged to halt at various places. We have already said at the outset that like the first two days, the last two days also are observed as holidays and kept sacred. The last of these days is called

SIMHATH TORAH.

This again is a Hebrew word and means rejoicings for the Law—the five books of Moses. On this day the fruit that is hung in the tabernacle is broken down and eaten. On this day and on the previous night they sing in Hebrew and dance in the synagogue, clapping their hands with great joy. This day is a day of great rejoicing amongst the Israelites. They pass their time after prayer in eating, drinking and merrymaking in the tabernacles at their or their friends' houses or at the Synagogues. This day concludes a number of well-known and well-cared for holidays which the Israelites have during almost the whole of the month of Tishri—the first month of their civil year. On the first day of the year, that is, on the first of Tishri, it is said God commenced the work of the creation of the world. Now that all the holidays are over, and the grand bustle amongst the Israelites is at an end, let us, if we can, try to draw out of this

A MORAL.

Let Roshhashana—the New Year's Day—teach us the necessity of making our hearts new in purity. Let Kippur—the Day of Atonement—teach us in its turn, the necessity of repenting for any evil we conceive or commit and try to do so no more; and lastly, let the Feast of the Tabernacle teach us to rejoice in the Law, by showing our improved moral conduct, and thus be an example to the nations of the world. If the Israelites and other people attend to what is briefly said here, before long there will be a time of real hallelujah—real rejoicings, not for the Israelites only, but for the whole population of the world.

PURIM, or THE FEAST OF ESTHER.

On the 11th of March, 1884, the Israelites will have their Feast of Purim. Purim is a Hebrew word derived from the root "Pur," which means "the lot." This feast is established in commemoration of the deliverance of the Israelites, effected through the instrumentality of Queen Esther. On the present occasion, it will not be out of place to give a short account of the incident. In the reign of Ahasuerus,* a Persian king, who was born in 521, and died in 485 B.C., and whose reign extended from India to Ethiopia,† there lived a man named Haman—the son of Ham-medatha Agagite—who was a great favourite of the king and was made one of his ministers. The king had ordered that all the servants should bow down to and reverence Haman. Accordingly all did, save Mordecai, an Israelite. Upon this, Haman felt insulted, and out of resentment to Mordecai, he plotted not only to destroy him, but all the Jews in the empire. But Esther,‡ a lady of most exquisite beauty, who was a Jewess of the tribe of Benjamin, and cousin to Mordecai who had brought her up after the death of her parents, and was married to king Ahasuerus, supplicated the king for mercy on behalf of

*He is called by Josephus, Arthasastha, or Artaxerxes, being a royal Persian name borne by several kings. The word Ahasverosh has been applied to him as well as other Persian monarchs, because it means a noble, or excellent prince. It is doubtful whether he is the Artaxerxes Longimanus of the Greek historians; if so, his reign may be said to have commenced 465 B.C. Ahasuerus is also a Scripture name for Cambyses, the son of Cyrus (Ezra iv. 6), and for Astyages, king of the Medes (Dan. ix. 1).

†A district of Arabia Felix, including the land of Midian. Also a large district of Africa, South of Egypt, and Libya, including the modern Nubia, Sennaar, Kordofan and Abyssinia.

‡Her proper name was Hadassah, but the name Esther (the planet Venus) was given her on account of her great beauty.

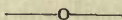
her uncle and the Jews in the empire, against all of whom he had passed a decree of death. On the supplication of Esther, Ahasuerus revoked the decree, and it came to pass, by the combination of several circumstances, which are too lengthy to relate here, that Haman himself was ordered to be hanged on the gallows, which he had prepared for Mordecai. Haman's ten sons also were hanged and other enemies of the Jews were slain with them. It is to commemorate this extraordinary deliverance that the Israelites yearly celebrate the Feast of Purim on the 14th day of the Hebrew month Adar. On the previous evening the Israelites go to the synagogue and perform their usual service, after which the Hagan or someone who is able to perform the task, reads "Megillah"—a parchment roll on which the whole book of Esther is written. While it is being read, whenever the name of Haman is pronounced, the people in the Synagogue strike the benches with their hands; the children generally strike with sticks they bring from their houses for the purpose. By this striking the Israelites show their hatred towards Haman.

The Holi Holidays of the Hindus fall at the same time as the Jewish Feast of Purim; and the night of burning the Holi is the same night as that on which the Feast of Purim commences. Some of the Israelites hold that they hanged Haman and gave the corpse over to the Hindus to be burnt, and they burnt him in the Holi. And that is the reason, say they, why the Hindus burn their Holi on the night when the Jewish Feast of Purim commences.

The Feast of Purim, as can be seen from the above, commences on the evening of the 13th of Adar. But on the 13th day of the month the Israelites have a fast called "Taunith-Esther," which means the Fast of Esther. It is so called because she ordered Mordecai and all the Jews in the empire to fast, as she was intending to go to the king to intercede in their behalf. This fast was ordered to be observed for fully three days and three nights. But at present the Israelities keep it only for one day and one night. The book of Esther in the Old Testament contains a detailed account of the institution of this Fast and Feast and other things concerning them. The Israelites therefore read the book in Marathi at their houses on this feast.

We hope every Israelite will try to learn good moral lessons from that book, and not be satisfied only by formally observing the Fast and the Feast. These will do him no good if his inner man is not improved, and he still continues lying, stealing, debauching and doing various kinds of evil, for which God in the Bible has pronounced the bitterest curses. Alas! how many hypocrites there are who, although they observe most scrupulously all the fasts and feasts of the year, continue to be sinners of the blackest type possible. We sincerely hope that for the future, hypocrites of all kinds will hang their Haman of hypocrisy on the gallows of self-control and burn him to ashes in the Holi of firm determination, and live pure and happy as long as they breathe the breath of life.

PESACH,
or
THE PASSOVER.



Markets now-a-days are alive as it were with the Israelites. They are seen walking to and fro in the streets with coolies behind them laden with fruit and rice, fowls and spices, chunam and new pots. Some are seen at the cloth market, others at the rice market, and so on. Some are busily engaged in white-washing their houses and rooms, while many are going with all the haste imaginable with children in their arms to the tin-liners of vessels. Some go to buy dishes and trays and cups, some to purchase tables and chairs—in short, they are on these days as busy as possible. Men and women, lads and lasses, the married and unmarried, young and old are busily engaged in choosing things according to their tastes for the occasion—the Passover. These things they will spread to beautify their tables. All is new, old things are dispensed with, although only for a time, from a water-pot to a dining-dish. If we go to their houses we shall find almost everything to have been removed from their proper place, and that there all is confusion. Nothing is arranged. Tables and chairs are being washed, and pots and lamps purified. All this hurry is a busy preparation for the Passover, and commences a week or two before the Passover. Then comes the Passover, on the 14th day of Nisan—the first month of the year, with unleaven bread and bitter herbs. The busy people then rest; and all the bustle is stayed. Now every face smiles; every heart is delighted; every house resounds with songs sung by a man, while almost everyone who sits round the table is responsive, whereby the festivity is increased. In every Jewish household mirth prevails. All of us know from the Bible the origin of the Passover, all understand the curious history of its institution. We know that the first man who went to Egypt was Joseph, and he was sold by his brothers to the Egyptian travellers. We know that our forefathers were in Egyptian bondage, where they were rigorously forced to serve the Egyptians, who, to use the expression of the Bible, made their lives bitter with hard bondage in mortar and in brick and in all manner of service in the field. They were sorely oppressed by the task masters, who were set over them to afflict them with their burdens. They were persecuted by their hard-hearted enemies, under whose oppression they groaned and cried, moaned and sighed. They addressed their prayers to God; the God of Abraham, the God of Isaac, the God of Jacob, the God of Israel. They entreated and supplicated the mercy of their Most Powerful Lord. Their cry came up unto the Lord: the Lord God heard their groans and cries; prayers and entreaties. He knew their sorrows and afflictions. He the Lord, whose name is I AM

THAT I AM, remembered his covenant with Abraham, with Isaac, and with Jacob—his chosen servants. He therefore sent Moses, who kept the flock of Jethro, his father-in-law, the priest of Midian, with strange miracles, to deliver his people—the children of Israel, out of the land of the Egyptians, and to bring them to the land flowing with milk and honey ; the land of the Canaanites, and the Hittites and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Moses then went with his brother Aaron to the king of Egypt on this errand, but the king believed them not. And when, by the voice of their miraculous signs, they made him believe them, he would not let God's people go, because the Lord hardened his heart. From whence is derived the source of that memorable event given in the history of the Bible.

The whole land of Egypt was now a prey to destructive plagues and pestilences, as were once the unhappy Grecians on the Trojan shore—and more so. It was doomed to destruction. The waters of the whole of Egypt were turned into blood, and it continued so for seven days. Next, the Lord smote Egypt with frogs, which went into the houses, into the bed chambers, upon the beds, into the ovens and into the kneading troughs, and in all the things that belonged to Pharaoh and his people ; in short, the whole land was covered with frogs ; and to particularise the tale, Pharaoh's magicians also produced additional frogs in the same manner, by their enchantments, to show that they also were able to perform similiar miracles to Moses. But Moses' frogs devoured those of the magicians.

Thirdly, Aaron smote the dust of the earth, and it became lice in man and in beast. All the dust of the land became lice throughout Egypt. Pharaoh's magicians did the same with their enchantments.

Next the Lord sent swarms of flies upon the king, upon his servants, his people ; into the royal palace and into all that belonged to the Egyptians, and the land of Egypt was also full of swarms of flies. In short, there was plague after plague in the land of Egypt, the Lord hardening Pharaoh's heart each time, and he consequently refused to let the Israelites depart from his land. But the Israelites were free from all these plagues and were unhurt. To conclude the long account of the history of the wonderful relief of the Israelites from the Egyptian bondage, we may say there were in all ten plagues. Four have already been mentioned. Those remaining are : the murrain of beasts, of boils and blains, of hail, of locusts, of darkness, and the slaying of the firstborn of the Egyptians—the last of all these plagues being the most horrible. At midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne unto the first-born of the captive that was in the dungeon, and all the firstborn of cattle too.

The wail of mourners was heard everywhere. The houses and palaces echoed and the whole land resounded with cries and

wailings. The people were not able to carry the unfortunate victims to the funeral piles nor to bury their dead, for there was no house where there was not one dead. Here father lamented for his dear son; there mother for her lovely daughter; here a sister for her earliest friend and companion, her brother; and there a brother for his beloved sister. So also children for their affectionate parents and parents for their helpless children. It was indeed a scene that none had previously witnessed, of real sorrow and misfortune, cries and tears—all were in the most helpless and pitiable condition.

In this plague the Lord God did not harden Pharaoh's heart, and the king, without losing time, sent for Moses and Aaron, and requested them to depart with the children of Israel from Egypt as soon as possible. As Pharaoh let them go, the children of Israel, glad at heart and thankful to God, started; and started in all haste with ornaments and jewels and other valuables which God had told them previous to this plague to borrow of their Egyptian neighbours. Thus they proceeded in triumph, with horns blowing, drums beating, musicians playing, with Moses as their leader. Again there was another great obstacle—to cross the Red Sea—which stood in the way of God's people. But the obstacle was soon removed by Moses at God's direction. He lifted up his rod and stretched out his hand over the sea and the sea was divided, when the waters became a wall unto them on their right hand and on their left; and the children of Israel went by dry land through the midst of the sea. But alas! after all the plagues and pestilences that were inflicted upon Pharaoh and his people for not allowing the Israelites to go out of Egypt in consequence of his heart being hardened, God's wrath was not stopped even when the king of Egypt allowed the people of God to go. The Lord was altogether bent upon destroying the Egyptians, and therefore again hardened Pharaoh's heart, who consequently pursued the Israelites and went after them into the Red Sea with his army. And behold, no sooner did his horses, his chariots, his horsemen and all his host come into the middle of the sea, than the Lord ordered Moses to stretch forth his hand over the waters. And when he did so, the sea returned and the waters came upon Pharaoh with mountainlike waves roaring and bellowing, which covered and swallowed up and drowned in an instant, all the horsemen and footmen, their guns, their swords, and all the host of Pharaoh, with the equipage they had taken into the sea with them. There escaped not so much as one of them to bear and tell the sorry tale to the most anxiously expectant wives and children of the unfortunate Egyptians—Egyptians doomed to perish in the watery grave, while all the Israelites walked safe upon dry land in triumphant glory, exalting the Lord, praying and singing, dancing and playing upon timbrels; for, their Lord had made them to triumph over their enemies.

THE MORALIZATION AND EXHORTATION ON THE PASSOVER.

It is in honour of this occasion that the Israelites perform Passover, and it is for this that they eat unleavened bread and remove leaven from their houses ; for this it is that they white-wash their houses ; it is for this that they are so very busy that for a time they neglect food and engage themselves in making preparations for the Passover.

But we humbly ask them and say, brethren, when will you whitewash your hearts ; when will you prepare for that Passover as you call it—the Passover, the performance of which is binding on men and women, rich and poor, on kings as well as beggars ? It is binding on each and everyone, whether he be a Jew, a Christian or a Hindu ; a Mahommedan or a Parsee ; a Chinese or an African. In short, no one is exempted from its performance, of whatever creed and of whatever colour and clime he may be. All excuses against it, as you know, must be in vain.

You commence making arrangements at least two weeks before this yearly Passover. You are scrupulously and unquestionably busy in the preparation of the Passover which was instituted in Moses' time, and which is binding only on the Israelites ; the Passover which you are certain will fall on a particular day. How much more, then, should you be careful and attentive and anxious for the preparation of that Passover which is indispensably binding not only on Israelites, but as you say and believe, on the whole world ; the Passover which was instituted before Moses himself was born ; the Passover which Moses and even his forefathers (who, as it is said, talked with God face to face) were subject to ; the Passover that was instituted with life itself. Again, we say, if you are so very busy and active, and commence the work of the preparation of this Passover, which you are well aware will fall on a particular day, long before it is near, how much more busy, how much more active should you be, and how much earlier should you commence the work of preparation for that uncertain but infallible occasion, which you know not neither do we, nor can anybody else know, when man shall have to pass over from this worldly bondage—a bondage wherein he is enslaved by evil passions, passions of flesh and blood ; where he is oppressed by every manner of sin and tempted by every worldly temptation. We ask, again, when will you whitewash your hearts and cleanse and purify them ? White-washing walls cleanses houses ; but white-washing hearts cleanses man and keeps him from evil desires ; as white-washing walls of houses protects the inmates thereof from pestilence, so white-washing hearts protects man from the pestilence of evil passions and temptation.

Again, you are scrupulously busy about this Passover in buying clothes for the body, fruits for the table, and all other things for

the household and in preparing "Massa" (unleavened bread). We say, be equally or even very much more busily engaged in choosing from the school of morality, new dress and fruit for the embellishment and nourishment and strength of the soul. The dress of humility, truthfulness and love will adorn bodies more than all the jewellery and embroidery of the world can do. Without that pure and ever-shining dress, this will be a dress of shameful filth and darkness. So also the fruit of the tree of knowledge and virtue is the only fruit that will make man happy. Without this every other fruit, however tasteful it may be to the palate—rest assured, it is the fruit of misery, poison and sin.

Then, dear brethren, be careful, and with the light of conscience, remove altogether the leaven of falsehood, lies, malice, hatred, unchastity, enmity, anger, cunning, and all kinds of evil passions and desires which may be hovering over your hearts. Surely, brethren, you have slept too long, lulled by the love of idleness and fanned by evil passions. Awake, ye, from the deep slumber. You have slept too long. Awake, and see how fallen you are in the scale of nations, socially, morally, religiously, and politically. Look at the sad want of education amongst you. Look at the poverty that has been fast spreading amongst you. Shake off your dull sloth, lest you be overtaken by the plague of mental darkness deeper than ever. When you reflect over your deplorable condition, you may, for a time, be inclined to mend matters, but after your reflections are over, you may probably be again overtaken by your lethargy. For this reason, remember Pharaoh's hardening of heart and take lesson from it, lest in not allowing these evils to depart, you should be drowned in the Red Sea of want and misery while steering your course on the journey of life. Then, in order that your journey of life may be prosperous and successful, be perfectly moral, educate yourself and your children, be industrious and

"Eschew the idle vein,
Flee, flee from doing nought!
For never was there idle brain
But bred an idle thought."

and—"Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best."

A FEW QUESTIONS ON THE PASSOVER OBSERVANCE ANSWERED.

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A friend, after reading our "Sermon" on the Passover, as he calls it, in our last three issues, asks us a few questions which we give below with our answers, hoping they will be interesting and instructive to our readers.

1. Why is the feast called Passover?

Answer.—Because the angel of the Lord passed over the houses of the Israelites without injuring any of them, while killing the first-born of the Egyptians.

2. What is the difference between the Passover and the Feast of Unleavened Bread?

Answer.—The one is so called in commemoration of the march of the Israelites from the land of Egypt, while the other is so called in commemoration of the event when the Israelites were left unhurt while the first-born of the Egyptians were killed.

3. Why do they remove leaven from their houses?

Answer.—To show that those who went away from Egypt could not spare time to leaven their dough for fear that they might be encountered by their enemies.

4. Why do the first-born, either male or female, of the Israelites fast on the day previous to the Feast of the Passover when the feast is one of rejoicing?

Answer.—It is simply done in remembrance that the first-born of the Israelites were spared and not killed.

5. Why are the three thick Passover breads marked with one, two and three cuts respectively?

Answer.—To represent Cohen, Levi and Israel respectively.

6. Why is the bone of a shoulder of a lamb and a full boiled egg put on the dish that is placed in the middle of the table?

Answer.—The bone is in commemoration of the Passover lamb that God had told the Israelites to take and kill and roast and eat, and apply the blood thereof to the posts of their houses, so that God might distinguish the Israelite houses from those of Egyptians, and spare them from the plague of the first-born. The full boiled egg shows that the lamb was to be eaten roasted and not raw.

7. Why is a cup of salt water or vinegar placed on the table?

Answer.—It is to remind the Israelites that their forefathers passed through the Red Sea.

8. Why are bitter herbs eaten in the Passover?

Answer.—It is to remind the Israelites that the lives of their ancestors were embittered by the Egyptians with hard bondage.

SHABUOTH, or THE FEAST OF PENTECOST.

This feast falls on the 30th May, 1884, and will last two days. Shabuoth is a Hebrew word and means weeks, and is also called the Feast of Weeks, because it is celebrated, seven weeks after the sixteenth of the month Nisan, or the second day of the

Passover. As it is said, "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee." (Deut. xvi. 9-10.) It is called the Feast of Pentecost,* because it is celebrated on the fiftieth day from the Passover. It is also called Yom Habbikkurim, which means the day of first-fruits, because on that day the Israelites offered the first-fruits of the harvest to God. This feast is instituted to commemorate the giving of the Law to Moses on the fiftieth day after their departure from Egypt. The two days of the feast are observed as holidays. Almost the whole of the first night of the feast is spent in the Synagogue, in reading selections from the Old Testament. This is called Jagrun—the Watch-night. On the next two days, morning and evening services are held, when males and females repair to the Synagogue in the best of apparel. On the first day of the feast, in the middle of the service, when the Law is read, the ten commandments are read in the most reverential tone. At the time of reading all the males and females in the Synagogue stand to show their respect and obedience to the Law.

Now gentle readers, before we take leave of the subject, let us consider what will make us happy. We frankly assert that the mere formal annual act of commemorating the giving of the Law will not make anyone better. But it is the commemoration of moral Law in our actions at every moment of our lives. Let each of you consider whether you do it. Examine your hearts impartially and you will find what the truth is. Ask your conscience and it will whisper to you and tell you what you have been all through your lives. You can cheat others but you can't cheat your conscience. The moral command of the Law is "Not to steal." Ask yourself "Have I never stolen?" and see what the answer is. Another moral command of the Law is, "Not to give false evidence." Ask yourself "Have I never given false evidence?" and see what the answer is. The moral command of the Law is "Not to commit adultery." Ask yourself "Have I never committed adultery?" and see what the answer is. The implied moral command of the Law is, "Never tell an untruth." Ask yourself, "Have I never told lies?" and see what the answer is. And so on. Inquire within yourself about all the moral commands of the Law. And if you find that you have been obedient to the commands of the Law, well and good; but if not, we ask why do you observe this annual feast of the commemoration of the Law and call yourself an Israelite? Is it only to eat, drink and be merry? If that is the only reason,

*The word "Pentecost" is derived from the Greek word "Pentecoste," which means fifty.

woe be unto that object. Brethren, improve your conduct and be moral observers of the Law, and show by your example to other races of mankind that the Israelites really deserve to be called the "chosen race."

MEZUZAH,
or
THE DOOR POST.

—o—

This is a Hebrew word, meaning door-post. All religionists have some external religious observances; so the Israelites also have several external religious observances. The articles of those observances are Mezuzah, Tephillin, and a few others. These have always excited great astonishment in the minds of strangers who have seen them either on the person of an Israelite, or at his house or in the Synagogue. Many we have known, have formed peculiar ideas concerning these articles, and some have ridiculed them. As there are several nations living in India they have always to mingle with one another in various kinds of business as people of one nation. It is therefore well to know something of the social and religious manners and customs of each nation. With this object in view we intend to write from time to time about the external religious observances of the Israelites. To-day we write on Mezuzah. We have given its meaning above. We have also said that it is an article of one of the external religious observances of the Israelites. If a stranger happens to go to the house of an Israelite, he will see when entering the house, on the upper part of the right hand door-post, a small box of either wood or tin, about half a foot long and an inch broad, fixed either straight or in a slanting position. In this box is enclosed a piece of parchment, on which are written the passages from Deuteronomy, chapters vi. 4 to 9 and xi. 13 to 21, in Hebrew. A hole about half an inch square is made in the box, covered with a piece of glass, through which is seen the word "Shaddaya." This is composed of three letters and means the Almighty, and is one of the names of Jehovah—God. A devout Israelite will never go out of his house on his daily avocation without saying the whole of the contents of the Mezuzah and kissing the word "Shaddaya," which, as we have said, is visible through the glass fixed upon it. The object of Mezuzah is to remind every Israelite to keep the commandments God has given him and be moral. The Mezuzah is founded upon a passage in Deuteronomy, which says "And thou shalt write them upon the posts of thy house, and on thy gates."

From all this it must be quite plain even to every thinking stranger, that Mezuzah is a religious observance, and commanded

by the Bible. It has a good meaning in it and deserves reverence. Let every nation respect the religious observances of other nations and not ridicule them. Let the Israelites think of their duty, be good men, and show to strangers that the Mezuzah really reminds them of the commandments that God has given them, and that they are really improved by it. But if any of our brethren connive at what is said here and act carelessly, they show that Mezuzah is only a mockery to them.

TEPHILLIN, or THE PHYLACTERIES.

—o—

Tephillin is a Rabbanical word. It is not found in the Old Testament, but in the New Testament the word is called Phylacteries,* taken from the Greek word Phylacterian, which means watches, guards, etc. These were so described because they were supposed to keep away evil spirits. There are two kinds of Tephillin—Phylacteries: the one is called "Tephillin Shel Rosh," which means Phylactery for the head; and the other "Tephillin Shel Yad," which means Phylactery for the hand. The object of Tephillin is exactly the same as Mezuzah, which is to remind every Israelite to keep the commandments God has given him and be moral. The observance of Tephillin is founded on the 8th verse of the 6th chapter of Deuteronomy, which says, "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

The difference between the two Phylacteries is not great. The one for the head is made of four separate pieces of parchment about eight inches in length and one inch in width, and the following passages of the Pentateuch in the Hebrew language are written on them. Exodus xiii. 1-10; 11-16. Deut. vi. 4-9; 13-21—in all, four parts or passages. Each part or passage occupies one slip of parchment; the slips are folded carefully and deposited in a quadrangular box of leather, with four separate compartments made for the purpose of accommodating the aforesaid slips. The box is about an inch long and half an inch broad. On both the square sides of the box the last but one word of the Hebrew alphabet—"Shin," being the initial letter of the Hebrew word "Shaddaya," which means "The Almighty," is written. A leather strap about two yards long and an inch broad is attached to the Tephillin—we mean to the box—as a tail, in order that it may be conveniently tied up to the head and be supported on the forehead between the two eyes.

*Among the primitive Christians, Phylactery meant a case in which the relics of the dead were enclosed.

The Tephillin or the Phylactery for the hand is much the same, the difference being that it is written in four columns on only one slip of parchment, which is deposited in a leather box above described, with the exception that this box has no compartments, as there is only one piece to be deposited. The letter "Shin" is also omitted from this Phylactery. The Tephillins are used at the morning prayers whether offered at home or in the Synagogue, but are not used on Sabbaths. Children under the age of thirteen years are not allowed to wear them.

The Phylacteries are worn in the following manner: The wearer first ties the Tephillin to his left arm, opposite the heart, by giving three windings of the strap in the shape of the last but one letter of the Hebrew alphabet, "Shin." While doing this he says the following blessing, "Blessed art thou, O Lord, our God, King of the Universe, who hast sanctified us with thy commandments and commanded us to wear the Tephillin." He next winds the strap seven times to the hand below the elbow, forming the shape of the hand like "Daleth," the fourth letter of the Hebrew alphabet. Here he leaves off, for a time, further tying of the Tephillin for the hand, and takes up the Tephillin for the head and places it exactly in the centre between the eyes, and after securing it there by means of the leather strap, says the following blessing, "Blessed art thou, O Lord, our God, King of the Universe, who hast sanctified us with thy commendments and commanded us the commandment of Tephillin." Then he returns to the Tephillin for the hand, and says as follows: "Blessed be the name of glory of His kingdom for ever and ever. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness and in judgment, and in loving kindness, and in mercy. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

Every time the expression "I will betroth thee" is uttered, the wearer of the Tephillin winds the leather strap around his middle finger, forming it in the shape of "Yode," being the tenth letter of the Hebrew alphabet. These three Hebrew letters, "Shin," "Daleth" and "Yode," put together form one word "Shaddaya," which means the Almighty. In this manner, not only is the letter "Shin" which is an abbreviation of the word "Shaddaya," omitted from the box used for the Tephillin for the hand, reproduced on the arm, but the whole word is so reproduced.

A MORAL.

Thus we see how the Israelites adopt means to remember the commandments given to their forefathers by God, by nailing the symbols to their door posts, by tying them to their heads and arms, and even by figuring them so skilfully on their shoulders and fingers by means of the straps as described above, and also by the windings of the straps binding the hand and the fingers in a peculiar way. And why all this ado? It is all, as we have

said, to remind them of the Law, that they may be moral. But alas, how different is the conduct of most of the Israelites of the Law! To keep these external observances is an easy thing and many do keep them. But to understand the meanings of these observances is a difficult thing, and so we find only a few people understand them. And even more difficult it is to act according to the moral dictates of the Law, for the recollection of which these observances are meant. And hence, alas! we find to a great extent disappointment in this respect. In this way the very object of the observances of the Law itself is defeated. We hope every Israelite will bear this in mind and act accordingly. If he does not care to do so, even the brandings with fire of the whole Law on his body cannot succeed in making him a better man. We beseech every Israelite to take a lesson from the Tephillin and not use it as a matter of form. Let this observance act as a charm, to drive away from his heart the satan of evil passions which produces the disease of malice, hatred, lies, falsehoods, unchastity, covetousness and every sort of immorality which tends to destroy the well-being of the human race, and let him perform unhypocritically actions which increase human happiness. For, it is every Israelite's duty to please God. If anything must please the God of holiness, it can be nothing but moral actions; as only these can be right and good in His sight. And so it is incumbent on every Israelite to be moral, and to obey the commandment which says, "Thou shalt do that which is right and good in the sight of the Lord." (Deut. vi. 18.)

SISITH,
or
THE FRINGES.

"Sisith" is a Hebrew word; it means memorial fringes. The observance of Sisiths is founded particularly upon the command contained in the following passage from the Old Testament: "And the Lord spake unto Moses, saying, speak unto the children of Israel, and bid them that they make them fringes in the border of their garments throughout their generations, and that they put upon the fringes of the borders a ribband of blue. And it shall be unto you for a fringe that ye may look upon it and remember all the commandments of the Lord, and do them; and that ye seek not after your own hearts and your own eyes, after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God which brought you out of the land of Egypt, to be your God: I am the Lord your God." (Numb. xv. 37-41.) Great importance is attached to the Sisiths. They are used by Israelites not only when they are living,

but they are also worn on the bodies of the dead and buried with them. Sisiths of almost all the Bene-Israelites are of a pure white colour, and are made of muslin ; a few being made of silken or woollen cloth. There are two kinds of Sisiths, one small, the other big. The small one is about $\frac{3}{4}$ yard long and $\frac{1}{4}$ yard broad. In the centre of this cloth there is an aperture large enough to put the head for the purpose of wearing it. It is worn in such a way as to keep one-half of the cloth upon the back and the other half of it upon the breast. This Sisith is worn by a few of the Bene-Israelites. Whoever wears it, wears it always ; whether he be in the Synagogue or at home or at work ; in short, whenever he has clothes on his person, he wears the Sisith also. It is not worn next the skin, but over a waistcoat or some other garment, and then it is covered by other clothes. Men who cannot read Hebrew do not wear it. The Sisith has fringes hanging through its corners. The fringes are called Sisith, and hence the whole article is termed " Sisith." The fringes are prepared and woven to the cloth by a Hakham, or by any Israelite who is initiated into the mystery of the " Sisiths." Without the fringes the cloth is as useless as a body without life. It is the fringes that inspire the cloth with holiness and awe.

As it is very interesting to know the way in which the fringes are prepared, and the mystery attaching to them, we shall place before our readers a short description of large " Sisith."

Large " Sisith."—It is generally square, sometimes oblong, and its length is about two yards. This is used in prayers and certain ceremonies, but not always, as in the case of the small " Sisith." The four corners of the Sisith are patched with short pieces of cloth of various colours, according to the taste of the wearer, about the size of a quarter of the palm of an adult. After they are patched, holes about as large as one quarter-annapiece are made in the middle of each of the patches, through which four white threads, each about two feet long, are drawn and doubled, and then secured to the cloth by two knots. Before the spinner begins to do any thing with the threads, he speaks words in Hebrew, which are rendered into English thus :—" In the name of the Lord I now begin to spin this thread, in which our men shall serve and worship God." All the while he is engaged with the threads he continues to mutter Hebrew words. We shall now say something of the threads. We have already remarked that the four threads are drawn through the holes at the corners and doubled. As the threads are doubled, the number of them become eight in each hole, and the length, originally two feet, is now only one foot. We have noted, too, that a double knot has been made in order to secure the threads to the cloth. After that double knot, follow seven windings of one of the eight threads round the seven, and then a second double knot is made. It is then wound nine times and a third double knot is made ;

again it is wound eleven times and a fourth double knot is made, and lastly, it is wound thirteen times and the fifth and the last double knot is made.

All this must be so spun that the space from the hole in the corner to the first double knot is equal to that from the first double knot to the fifth, and from the fifth knot to the end of each thread (if all the threads are of equal length, which sometimes they are not) three times the length of the former two portions.

The meanings attributed to the above described knots and windings are as undermentioned :—

1st. The eight threads of the fringes signify circumcision, which is to be performed on the eighth day.

2nd. The five double knots signify the five books of Moses.

3rd. The ten single knots contained in the five double ones signify the ten commandments.

4th. The seven windings after the first double knot are to remind the Israelites that the Sabbath is to be kept on the seventh day.

5th. The nine windings after the second double knot signify the nine months of pregnancy.

6th. The eleven windings after the third double knot are a memorial of the eleven stars which revered Joseph in his dream. (Gen. xxxvii. 9.)

7th. The thirteen windings after the fourth double knot signify the thirteen attributes of compassion in the Almighty.

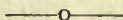
8th. The seven, nine, eleven, and thirteen windings making a total of forty windings, commemorate the forty days Moses was receiving the ten commandments.

As all these meanings are attributed to the knots and windings of the Sisith, much reverence is paid to it, and very great care is taken that it may not touch the feet. It is also kissed with deep reverence. When it is worn the following blessing is said, "Blessed art thou O Lord, our God, King of the Universe, who hast sanctified us with thy commandments and commanded us the commandment of the fringes."*

The small Sisith is worn by the most devout Israelites only; but the large one is worn by all male adults generally at morning prayers.

*In order to give a clear idea of the Sisiths to the people of the various castes, creeds and religions in India, let it be understood that as the Yadnyopavit (the sacred thread) is to the Hindus, and the Custy (the sacred thread tied round the loins) is to the Parsees, so are the Sisiths to the Israelites.

ANALOGY BETWEEN THE "SISITH" AND THE "QUIPUS."



To those of our readers who have carefully noticed the meanings attributed to the knots and windings of the threads of the fringes, and who have entered somewhat into the field of pre-historic investigation, an analogy will suggest itself between the "Sisith" and the "Quipus," by means of which the ancient Peruvians, Mexicans, and others perpetuated their science and history through the instrumentality of fringed and knotted cords. "Quipus" is the plural of "Quipy"—a cord about two feet long, composed of different coloured threads tightly twisted together, from which a quantity of smaller threads are suspended in the form of a fringe. The colours denote certain objects, as white for silver, yellow for gold; and sometimes, also abstract ideas, as white for peace, and red for war. The "Quipus" are used chiefly for arithmetical purposes, the knots serving as ciphers. They constitute a rude register of certain important facts and events, such as births, deaths, and marriages, the number of persons qualified to bear arms, the amount of stores in the Royal Magazines, etc., etc. If the antiquarians of various nations were to try to reveal the mysterious ways of recorded knowledge transmitted by one generation to another, what a store of curious information would be laid before the public! They might perchance form a clue leading to discoveries on important subjects. But the worst thing with orthodox religious antiquarians is, that they do not like to expose the meanings hidden in the articles of their faith. And for that reason these articles of historical and moral signification have become merely mute ones of blind religious observances. Discoveries in many other directions of mysterious science will also tend to show a perfect unity in all the present divided nationalities of the world. Probably there are some meanings historical and moral, engrafted in the "Kusti" of the Parsees, the "Janva" of the Hindus, and the cords and the fringes of the Christian Fathers, though perhaps at present they may not exactly know their signification. Let every nation come forward and reveal the hidden treasures of old. There can be nothing too sacred to be revealed. Advancement of right knowledge must enhance the happiness of man.

SYNAGOGUE,

or

THE ISRAELITE CHURCH.



The word Synagogue is derived from the Latin "Synagoga," which means a bringing together—"an assembly." Amongst the ancient Jews it was meant to say, "The Court of the seventy elders among the Jews; called also the Great Synagogue or Sanhedrim." Now it is used to mean either the congregation

or assembly of Israelites met for the purpose of worship, or more specially the building dedicated to the religious worship of the Israelites. In the New Testament the word is used to indicate the Jewish place of worship. We will now speak of the building itself, and of the things which distinguish it from the places of worship of other nations. The Bene-Israelites call the Synagogue in their mother tongue, "Mashid," a word borrowed from the Mahommendans. The Urdu word for the place of worship of the Mussulmans is "Masjid." There is no prominent peculiarity in the outward appearance of the Synagogue by which it can be distinguished from the Masjids of the Mahomedans, the form of the building being much like the latter. The entrance of the Israelite Masjid, however, is on the East of the Synagogue, and there is a Mezuzah on the right hand of the door, noticed when entering it. We have described the article "Mezuzah" in a recent issue, and therefore need not do so again.

In the interior of the Synagogue there are some particular things which at once distinguish it from the places of worship of other nations, such as

HEKHAL, OR THE ARK.

The first peculiar object is "Hekhal"—the Ark. In this are placed "Sepher Torahs," the manuscript of the Law, which will be shortly described. As the Law is placed in the Ark, it is called the Holy Depository. The "Hekhal"* is a sort of large wooden cupboard, beautified and adorned according to the wealth and taste of the Jamat—the congregation. This is always placed on the West of the Synagogue, in order that the persons who pray may turn their faces towards Jerusalem. In some Synagogues, the Hekhal is inserted in the wall with wooden or glass shutters, while a veil hangs in front of the Hekhal to cover it from the public gaze, which serves as a screen. This is made of cloth, or silk or brocade. These veils are often very beautiful; some are worked with silver or gold threads and embroidery, in different colours, such as white, yellow, red, black, and so on, suitable for different occasions. One is generally used for weekdays, another for Saturdays; a white one is for the Day of Atonement, a black one for Tishabeab,† and the rest for various other occasions.

A hanging lamp is always burning in the Synagogue before the "Hekhal."‡ This lamp represents the presence of the Almighty, and should it be extinguished it is considered an un-auspicious omen. We shall now describe what is kept in the Hekhal. "Sepher Torahs" are placed in it, as already noted. They are the five books of Moses, called also the Law of Moses. Each Sepher contains only five books written very carefully by

*The "Hekhal" in some Synagogues, is made on a rather high ground especially prepared for it. For this reason those who want to go to the "Hekhal" are required to ascend about three or four steps.

†Tishabeab is a fast instituted to commemorate the destruction of the first and second temples of Jerusalem.

‡In the ancient Jewish temples a fire was continually maintained.

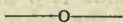
hand on a parchment. The parchment or vellum upon which the Law is written is about two and a half feet wide and of sufficient length to contain the whole of the Pentateuch. The vellum is at first in separate pieces, and then sewed to each other to form a long vellum, in order that the whole may be wound on two wooden rollers to which the ends are fastened. The Law is written in columns across the vellum. After the whole is written, the vellum is wound round the roller on the right hand side, and when read, it is unrolled from that end, and wound on the other on the left hand side. This whole scroll is placed in a wooden box appropriate to the size of the scroll. When the reading of the Law is over, the box having the Law is locked up with the scroll within it. This box is round and nicely coloured and ornamented. There are two domes or crowns of silver or gold on the top of each of the rollers above described; a number of small bells of material similar to which the crowns are made, hang around the crowns. With the Sepher there is always a handkerchief and a silver blade about a foot long. The handkerchief is generally of silk, and is intended to cover the portions of the Law read. As for the silver blade, it is used to point to letters while reading the Law, the finger being considered unholy. From these ornaments, etc., strangers often think that the Sepher Torahs are the idols of the Israelites; but they are not so, although they kiss them and pay them the greatest reverence imaginable.

TEBAH, OR THE PULPIT.

In the middle of the Synagogue there is the reading desk—pulpit, called in Hebrew “Tebah.” In some synagogues it is a kind of raised seat over which a table is placed; at this the Hajan—the priest—stands to read the prayers. All prayers are repeated, the Law is read and blessings given, and almost all the things connected with the service are performed at the “Tebah.” In some places simple tables are placed on the ground floor in the middle of the Synagogue. This is generally the case in the Moffussil “Tebahs.”

Females sit separate from males. In Bombay the floor is used by males and the galleries by females. In the Moffussil the inside of the Synagogue is occupied by males and the verandah by females. Females in all the Synagogues sit on mats or carpets and males on chairs and sometimes on benches and couches. In a few Synagogues mats are used. The female seats are surrounded with curtains through which they can see. No seats are hired; but particular ones are always occupied without rent notwithstanding, as if they were the occupant's own. The males only form the body of the congregation; females are not considered a part of the congregation, neither have they any liberty to join in the service. Sometimes seats are sent from home by individuals according to their tastes. There is no special place where the prayer books, Sisiths, etc., can be kept. Generally, they are taken home by the worshippers along with them.

THE DAILY SERVICES, OR THE PRAYERS.



The Israelites have three services daily. Morning service, the proper time for which is soon after dawn; the afternoon service, the proper time being after half-past three, and the evening one, the correct time for which is soon after the close of eve. Each prayer lasts from one to two hours. The congregation do not always attend the daily services, except on Saturdays. Notwithstanding this, the Hajan at least, must attend the Synagogue and perform the services daily. The quorum which is necessary to form a congregation is composed of ten men. Children above thirteen years are counted amongst the number required for the quorum. If there are not ten men present, though the service may be held, yet "Kaddish" cannot be said and "Sephers"—the Law—cannot be read. "Kaddish" is a kind of prayer to the Almighty. Those who go to the Synagogues for prayer, leave their shoes outside of the Synagogue. Strangers even are asked to do the same. They think the place would be defiled by shoes. The first thing to be done by a worshipper when entering the Synagogue is to kiss the "Mezuzah," which is fixed at the door-post. After entering he has to bow down to the Hekhal—the Holy Repository, and then to wear his Sisith—the fringes, and tie up Tephillin—Phylacteries to the hand and to the head. When the congregation come to a certain part of the service, they kiss the fringes and apply them most reverentially to their eyes and forehead several times. It might be desirable to know what the prayer is, but it would be too long to be mentioned here. Therefore we shall go on with the facts, omitting the translation of the prayers. The service of the Israelites consists only in reading and singing certain portions from their Hebrew books of prayers, and from the Law. The posture in which they pray is sitting and standing. While standing, the faces are turned towards the Hekhal. When the whole congregation repeat, while sitting, the passage "Shema Israel," they cover their faces with their hands and their "Sisiths"—the cloth—if they have it on; for, Sisiths are not worn at night but at day only, except on the night of the Day of Atonement. They do not kneel in their devotions except on the Day of Atonement, but when engaged in prayers they now and then bow down. On certain occasions, such as on "Selihoth,"* the breast is smitten several times with clenched fist. While doing so they repeat the following in Hebrew:—"We have transgressed your laws, committed breach of trust, have plundered, slandered, and used bad language. We have committed faults, wickednesses, violences,

*"Selihoth" means forgiveness. For forty days (excepting Friday nights) before the Day of Atonement, the Israelites go at three o'clock in the morning to the Synagogue for prayer. This is called "Going to Selihoth."

have accused falsely and plotted against our brethren. We have been proud. We have cheated others, mocked at others, we have revolted, and have sworn falsely. We have harrassed others, we have been stiffnecked, vicious, we have polluted Thy holy name, and have done many other things, but have not been profited. Notwithstanding all these our transgressions, Thou hast been true to us." While saying all this, the confession of each of the acts of sin is accompanied by a smiting of the breast. In the daily prayers the Law is not read except on Mondays and Thursdays. The reason for reading it on these days is, that on Thursday Moses went up the Sinai the second time to pacify the anger of the Almighty. He was excited on account of the people worshipping the golden calf, and desired to get the Law renewed. The Law is read on Monday because Moses returned on that day from Mount Sinai. For this reason other prayers also are added.

THE SABBATH, ITS SERVICES AND THE READING OF THE LAW.

What has previously been written of the services has been in a general way. We shall now speak of Saturday services, especially of the reading of the Law. The Sabbath of the Israelites commences on Friday evening at sunset and ends on Saturday evening, when the stars begin to appear. The observance of the Sabbath from sunset to sunset is founded on a passage in the Bible, "And the evening and the morning were the first day,"* the second day, the third day and so on. The prayer on Friday evening is mostly the same as on other week-day evenings, but the congregation this night is always a handsome one. Though the prayer is as usual, there is an addition of Psalms and prayers for the reception of the Sabbath, and at the end, Kiddush or sanctification is said over the raisin juice, which is afterwards distributed amongst the persons present. The juice is squeezed from raisins, and the Hagan holds in his right hand the tumbler of juice; the tumbler is made either of silver or of glass. Some say Kiddush even at home, after going from the Synagogue. Now we come to the Sabbath morning service. On Saturdays and also on holidays, Tephillin are not tied up. The reason for this is that the Sabbath and holidays are consecrated to the service of God. They are not as other days. The Law is read every Saturday† in the middle of the prayer. It is written without "points"‡ and consequently it is very difficult to read unless one is perfectly familiar with

*Genesis, chapter i., verse 5.

†The reading of the Law is the most important service of the Sabbath. The Hagan most probably goes every Friday afternoon to revise the portion of the Law he is to read next Saturday.

‡In Hebrew all the letters of the alphabet are consonants. There are no vowels; therefore vowel sounds are indicated by certain marks, called vowel points. Vowel points is a modern invention. It is customary to write all the Sephers without points.

the reading of it. Such ability can only be acquired by constant practice and application, so much so, that it should be known almost by heart. Notwithstanding, there is always one man to assist in reading the Law. The man who assists, reads slowly from the Hebrew Bible, which is written with points. This man is called *Somech*—assistant. The whole Law comprises the five books of Moses in manuscript, and is divided into fifty-four portions.* One portion is read every Sabbath in the Synagogue and thus all the portions are finished within the course of a year.† Each of the fifty-four portions is divided into seven portions, which are read to seven men one after the other on each Saturday. When the Law is taken out on Mondays and Thursdays it is read only to three men. The reading of the Law is known as the reading of “*Parasha*,” and there is another reading from the Old Testament which is called the reading of “*Haphtorah*,” meaning the conclusion. This is the reading of certain portions from the books of the Prophets of the Bible. The “*Haphtorah*” is read immediately after the Law and before it is returned to the “*Hekhal*.”

In very ancient times it was not customary to read “*Haphtorah*,” but the event we now relate gave rise to the reading of the “*Haphtorah*.” It runs as follows:—Antiochus Epiphanes, about the year 170 before the Christian era, after cruelly using the Jews and polluting the Temple, prohibited the reading of the Law on the Sabbath in the Synagogue. In consequence, the people selected certain portions in the prophetic writings, which corresponded as nearly as possible with the *Sedroth* of the Law, and read them instead of the Law itself. So it continued until the time of Judas Maccabeus, who in 168 B.C. conquered Antiochus and restored his people to their former liberties. The reading of the Law was now resumed, and the reading of the prophets was also continued; and until this day, on every Sabbath and Festival, immediately after the Law, the portion from the prophets is likewise read. This is called the Conclusion. We now come to the second part of the morning service. This is called “*Musaph*” (addition), and commences after the *Sepher* is returned to the Ark. It consists of prayers and portions of the Law referring to those additional sacrifices in the Bible.‡ After “*Musaph*” the morning service

*They are called in Hebrew “*Sedroth*.” We have said that there are fifty-four *Sedroths*; each of these *Sedroths* has a different name. These names are derived from the first words with which they commence.

†According to the Jewish mode of computing time, their leap year has thirteen months, which contain fifty-three Sabbaths. The only one remaining *Sedra* is read on a particular holiday. As to the years which are not leap years, when the number of Sabbaths are fewer, two portions are read on a particular Sabbath, in order that all the portions may be finished in the course of the year.

‡Under the Mosaic dispensation there were sacrifices offered on certain occasions, as at the Feast of Trumpets, on the eighth day of the Feast of Tabernacles and so on, in addition to the daily ones. (Numbers xxix.) It must be remembered that the prayers of modern times are a substitute for the sacrifices of ancient times.

is over, but before the people go home, the "Kiddush" is said and the juice of dry grapes distributed amongst the persons present. Now we come to "Minchah," which signifies the afternoon service. The proper time for this is after half-past three and before the setting of the sun.* This service resembles the daily afternoon service, the only addition being the reading of one chapter of the Law if there are ten men present; without this quorum the Law cannot be read. At this prayer the Law is read only to three persons.†

The evening service commences after the stars are visible, and is like the week-day services, except that some Psalms are added. One or two wax candles are also lighted, prayer is said, and the nails of the fingers are seen with the light, "Sabjia" or myrtle is smelt and the garments also are shaken in a certain prayer. If the Sabbath night is one of full moon, another prayer is said outside the Synagogue in the moonlight. This is known as "Chândáchy Barakha"—the prayer of the moon. The place most preferred for standing for prayer is one from which all can see the moon clearly. While praying, the worshippers lift themselves towards the moon saying, "As we attempt to leap towards thee, but cannot touch thee, so may those who attempt to injure us be unable to reach us." They also shake their garments.

The music adopted in the prayers by the Bene-Israelites consists of cantilation and singing, borrowed from the Cochin Jews. No musical instrument is used. In reading the Law certain accents having musical value are made use of, while the cantilation has been reduced to musical notation. The marks are about thirty-five in number, each mark having, not one or two notes, but a number or group of notes; a few are mere shakes, as if trembling or shivering. This is done by rapid alteration of some tones in continuous degrees. The reader must not use these marks wherever he pleases; but each word is marked with these accents and he has to follow them. These accents are a modern invention, say of about five hundred years since, and are indeed pleasing to the ear; but generally a stranger would not appreciate their real value. Much explanation cannot be given of this as the music is quite different from any now existing. It can be said that the chantings, cantilations and singings now used in the Synagogues are unlike those used in the ancient times. Some of the songs can be played on a piano exactly as they are sung by the Israelites. On some occasions of the prayers, say on New Year's Day and the Day of Atonement,

*The reason for appointing this time for the afternoon service seems to be that the ancient Israelites offered their evening sacrifices at this hour.

†At "Minchah" and on Mondays and Thursdays three persons are called up to the Sepher and to these persons only the Law is read. If there is Cohen, the Law is first read to him, then to Levy (if he is present) and lastly to an Israelite. The reason is that these three represent the three divisions of the old Hebrews.

the "Hajan" has two assistants to assist him in chanting certain portions of the prayers. The tones used are exceedingly high and low, and the prayers are not marked by any musical accents, but have been arranged in a certain form. All Synagogues do not use these forms of singing; some do not sing at all, but only read prayers. Much study is required to learn all the songs.

REVENUE.

The revenue of the Synagogue is derived from various sources, some of which we will refer to here. If a circumcision is performed, the parents of the child are required to pay about two rupees*; sometimes much less or more. If a marriage takes place, a certain sum is paid to the Synagogue; if a vow is paid, or when any ceremonies are performed, it is compulsory to pay certain fees. If a person has recovered from illness, has escaped a great danger, or was obliged to break a certain religious rule, such as doing certain work on the Sabbath which he is not supposed to do, and other such things, he pays something to the Synagogue. This is called giving oil to the Synagogue. Some purchase for themselves or for their friends and relations, "mishberakha" (blessing) or "haskaba" (a prayer for the dead) for their dead relations, etc. Another great source of revenue is the auction in the Synagogue. This is perhaps the best income from which the expenses of the Synagogues are defrayed. The taking out of the Law from the Holy Repository, calling persons for reading the Law to them, for reading the Law, for reading the Haphtorah—a portion from the prophet, for reading particular prayers on certain occasions and such other things, are dispensed by auction, which is carried on especially on holidays.

On some occasions the right of merely taking out the Law or reading certain passages from it, is purchased from about fifty to a hundred rupees. Reading a certain portion of the Law often commands about as great a sum even in the Moffussil. An auction is carried on by the Hajan putting up to auction a certain right, say that of opening the Holy Repository or of taking out the Law, declaring that such and such a thing is to be done. The least value the task is undertaken for is 10 sheers of oil. One man may call out 20 sheers, a second 25 or 30 sheers, a third one maund, and so on. The Hajan repeats three times each bid, and if no one offers more, he counts three times, and then closes. In short, the right is purchased by the highest bidder. The man who purchases a right receives a blessing. While the auction is going on, a kind of blessing is often repeated, which is intended to encourage the bidders to bid on. This mode of receiving a revenue though pecuniarily profitable, takes up time and diverts the attention of the congregation from prayers.

*One rupee is equivalent to one shilling and fourpence of the English coin.

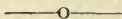
BE SLOW TO WRATH.*

Apart from the many disadvantages arising from anger uncontrolled (enumerated in our last), there are others bearing on the physical character also. An angry man loses his appetite; he cannot relish even the most delicious banquet; he cannot digest his food; he cannot even enjoy sleep—nature's soft nurse. When he is in a fit of anger, he is suffocated, he stammers, he is feverish and hot. His eyes cannot see well, and he loses his own consciousness. Everybody has doubtless witnessed these things. We have ourselves seen persons in a fit of anger commence to stammer and be quite unable to speak naturally, while their faces have been like red-hot iron. So serious are the consequences of anger that death is not altogether an impossible effect of this passion. A sad case of death from anger lately occurred in England, and has gone round the English and the vernacular press here, as an instance of this fact. A gentleman of a passionate disposition, named Henry Stoker, aged about forty-five years, ordered his son, eleven years old, who was probably playing or doing something outside the house, to come in. The boy disobeyed and ran away. Upon this the anger of the father was aroused, and he exclaimed, "God strike me dead if I don't kill him when I catch him." In the meantime his wife, who had been out, was just coming in, and met her husband in this dreadfully excited state. She got him into the house, and made him lie on the bed. He could not, however, remain long on the bed, as he felt he was going to be choked. He therefore got up and became insensible. His wife procured medical aid, but the man died within a short time. An inquest was held upon the body, when the coroner's surgeon gave evidence, and the jury returned a verdict to the effect that death was consequent upon an outburst of anger, which caused a rupture of one of the valves of the heart. It is not that there are no instances in our country of this kind, but, rather that the people, not caring for scientific proof of such occurrences, are quite satisfied to attribute them to the agencies of spirits, ghosts, jadu, mooth, or the revenge or justice of God. These and other notions are the natural outcome of the want of scientific education amongst the people. In conclusion, we hope our readers will extend their indulgence for the lengthy treatment of this subject, and that they will turn what we have said from a heart of love to the best advantage, and not let it go to the winds. Whenever they are inclined to be angry they should remember the words of Confucius: "When anger rises, think of the consequences."

*This article evidently appears to be in continuation of that in a former issue which is missing from our file, as are several others.—PUBLISHERS.

INTOXICATING LIQUORS.

MONETARY LOSSES.



Since the introduction of the British rule in India, the inhabitants have been blessed with many advantages: such as education, railroads, the telegraph, sanitation, charitable hospitals and dispensaries, etc. There has been security of life and property, justice, and various other things which contribute to and promote the happiness of man. But it is extremely painful to observe that along with these good things there has crept in, the vice of drinking. Drinking has weakened the constitution of the people; it has impoverished them; it has cut off many promising men in the very bloom of their lives. In short, it is a fatal fire that has ruined and still ruins many. We intend showing a few of the many disadvantages that accrue from intoxicating liquors. First we shall note the pecuniary disadvantages. We cannot do this better than by quoting from a little leaflet we received at a Temperance League Meeting in Bombay some time since. The leaflet mathematically proves how liquor-drinking impoverishes a nation. It runs thus:—

WHAT WE SPEND EVERY YEAR IN INTOXICATING LIQUORS.

The following letter which appeared in the columns of a London paper, put in concise terms the expense of the drinking system:—

“There appeared in the ‘Daily News’ of the 19th May, 1883, a letter, entitled, ‘The National Debt and the Interest thereon Elucidated,’ in which the writer gives the result of some calculations, for the purpose of illustrating the magnitude of the National Debt. Allow me to supply that gentleman’s figures to show the extent of the liquor traffic. I find that in the year 1869 £112,885,603 was spent upon intoxicating liquors in the United Kingdom (see ‘Hoyle’s National Resources’). There are in the Bible 3,566,480 letters; consequently, it would require thirty-one and a half Bibles to represent the amount annually spent in drink, each letter representing a sovereign. Let me now elucidate this by weight. Reckoning by avoirdupois weight (that being, as the writer of this letter observes, better understood by many than troy weight), we find that 124 gold sovereigns weigh 2 lbs. 3 ozs. From this we shall see that the money spent every year in drink would weigh 889 tons 1 cwt. 2 qrs. 26 lbs. 7 ozs. in gold sovereigns. To draw this enormous weight would require 889 horses, each drawing one ton; and allowing three yards space for each horse, they would reach a distance of 2,667 yards, or more than a mile and a half. To convey this amount by railway would require $4\frac{1}{4}$ trains of 21 trucks, each truck containing 10 tons. To count £112,885,603 at the rate of one per second, or 60 per minute, 10 hours a day, including

Sundays, would take $8\frac{1}{2}$ years, and at the rate of 20 per minute, it would take nearly 26 years. We have, then, this astonishing fact that in every seven years a sum of money is spent in this country upon intoxicating liquors equal to the whole amount of the National Debt ! ”

From this it is quite evident that liquor drinking impoverishes a nation. If the sum of money that is spent on spirituous liquors in India is calculated in the above manner, the result will shock any mind having the least inclination to think. If the money spent on liquor drinking by a family living in a village and consisting of four persons, is added up at the rate of an anna* per individual for twenty-five years, the total of the sum expended will be shockingly great. Supposing a family has property amounting to one thousand rupees, and they spent only four annas per day, before the expiration of twenty-five years they would have spent more than double the value of their property. And if we add to this the amount of money they will have to spend on the doctor, together with the interest of the money spent in both ways, the amount will be swollen to a much greater sum. Again, if we take into consideration the losses they will have to suffer through being unable to attend their work, owing to sickness caused by alcohol, and also the effects of various other consequences, such as debt, etc., which naturally result from being unable to work, the misery of such persons will be beyond description. Truly has it been said, “The drunkard and the glutton shall come to poverty.” (Prov. xxiii. 21.).

EVIL EFFECTS OF INTOXICATING LIQUORS ON BODY AND MIND.

In our last two numbers we pointed out to our readers, how intoxicating liquors impoverish nations and individuals. In the present number we intend to show how intoxicating drink affects body and mind. It is an admitted fact, on all hands, that all kinds of spirituous liquors, to a more or less extent, contain alcohol, which is a very strong poison. Dr. Percy experimented upon a dog by injecting into his stomach about two ounces and a half of this poison, and the animal died almost instantly. Again, amongst other cases recorded on this subject, is that of a gentleman who drank several tumblers of toddy after supper and went to bed sometime after. In the morning he was found insensible, medical aid was called in, and efforts were made to restore the patient, but he died within a few hours. His body was dissected for examination, and the contents of the stomach were given over to a skilful chemist, who found out that there was no other cause of death save alcohol.

*An anna is equivalent to one penny in the English coin.

Upon this one might ask—how is it that those who take intoxicating drink do not die instantly? In answer to this, it must be recognised that alcohol kills a man instantly or slowly according to the larger or smaller dose he takes. If so much intoxicating liquor is taken at once as to contain alcohol enough to kill a man he would die immediately. But if it is taken in smaller doses the action of killing is carried on slowly but surely. Alcohol, although taken in small quantities poisons the blood and wastes the man. It produces insanity and other diseases of an equally bad type. It specially affects the brain and the liver. Though intoxicating liquors are taken in a small quantity daily, or more occasionally, and no evil effects are immediately apparent from it, yet the alcohol must sooner or later produce its natural evil effects; for alcohol accumulates by a kind of elective affinity in the brain and the liver. The bad results of alcohol are more plainly felt if a person takes a somewhat strong dose of intoxicating liquors, for as he swallows the liquid he often feels giddy and stupid; he vomits, he gets headache, he feels feverish, and thirsty, and often loses his senses. All this is nothing but the apparent symptoms of poisoning by alcohol. There may be some who do not always experience these inconveniences, yet they must know that alcohol is imperceptibly working its way into their systems. The following case is a convincing proof on the point. Although the famous Alexis St. Martin was in the habit of taking intoxicating liquors, he did not suffer headache, etc., yet one could often see the inflamed patches on the mucous coat of his stomach, to which there was an opening which served like a window to look in. We can adduce many more proofs in support of our argument but limited space does not allow us to do so. What we have already said is surely enough to convince any thinking mind of the evil effects produced by intoxicating liquors, both on body and mind.

FRIENDSHIP.

While we were looking into our old papers, written as notes culled from various eminent authors and used in English debating and other societies by us some years back, we found amongst them several pages on various important subjects. We wish to publish these papers with a few alterations here and there through the medium of our journal from time to time for the benefit of our readers. In this issue our notes will deal with the subject of Friendship.

Friendship is a sweet attraction of the heart, and produces a mutual inclination between two or more persons to promote each other's love, interest, knowledge, virtue and happiness. Of all felicities, of all consolations, how charming, how cheerful is that of a firm and gentle friendship! It sweetens our cares,

softens our sorrows, improves our happiness and abates our misery, by the doubling of our joy and the dividing of our sorrows. True friendship is a medicine for adversity, it is a sure resort against every accident and calamity that can happen. It makes the cares and anxieties of life sit easy. It provides us with a partner in every affliction to alleviate the burden of miseries. In short, even wealth without friends is like life without health, so high is the value set on friendship. It is indeed a real blessing! But at the same time it must be fully remembered that a friendship may be either a blessing or a curse. It very much, or rather altogether, depends upon what kind of friends we choose and upon other things to which we should pay great attention. We should choose a man for our friend who is sensible, honest and virtuous, a man who is resolved to sink and swim with us in the ocean of life. We should be slow to choose a friend and slower to change him. We should make use of a friend with great caution. We should not trust him before we know him well, for many that pretend to be friends use flattery as a mask to hide their hearts from men. It is necessary to be careful in choosing wise friends, for the company of wise men is the best academy of good breeding and learning. It was not an academy nor a college, but the company of Epicurus that made Metrodorus, Harmactius and Polyænus so famous. It is requisite that true friends should reprove each others, freely reveal their secrets, their opinions, their feelings, their sorrows, etc., to bosom companions. They should advise each other justly, assist readily, defend courageously and continue friends unchangeably. They must know that censure of a friend is better than the embellishment of a sweet-lipped flatterer.

We should make friends of those whom we should have no occasion to fear if they became our enemies. Never choose a wicked man for a friend, but always a virtuous one, for friendship contracted with the wicked, decreases like the early shadow of the morning, but friendship with the virtuous will increase like the shadow of evening till the sun of life is set. Therefore a virtuous man is the best friend, and he should be soonest chosen, the longest retained, and indeed never parted with. Do not make a man your friend who is proud, selfish, a lover of self-praise, a liar, or one who has neither discretion or prudence; a prudent and virtuous enemy is even preferable. These are a few of the things we should look to, if we desire friendship to be a real blessing, and if we keep them in mind we shall have no occasion to repent for having chosen a friend. Before concluding, let us give the following extract which is of value to all.

It is from William Enfield, a learned minister who lived in the last century and wrote works, such as "Institutes of Natural Philosophy," etc. He says:—"Concerning the man you call your friend—tell me, will he weep with you in the hour of distress? Will he faithfully reprove you to your face for actions for which others are ridiculing or censuring you behind your

back? Will he dare to stand forth in your defence, when detraction is secretly aiming its deadly weapons at your reputation? Will he acknowledge you with the same cordiality and behave to you with the same friendly attention in the company of your superiors in rank and fortune, as when the claims of pride or vanity do not interfere with those of friendship? If misfortune and losses should oblige you to retire into a walk of life, in which you cannot appear with the same distinction, or entertain your friends with the same liberality as formerly, will he still think himself happy in your society, and, instead of gradually withdrawing himself from an unprofitable connection, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your afflictions? When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy retreat, listen with attention to your 'tale of symptoms,' and minister the balm of consolation to your fainting spirit? And lastly, when death shall burst asunder every earthly tie, will he shed a tear upon your grave and lodge the dear remembrance of your mutual friendship in his heart, as a treasure never to be resigned? The man who will not do all this, may be your companion, your flatterer—your seducer—but, depend upon it, he is not your friend."

INDIA'S WELFARE.

These two words are uppermost in the minds of all true patriots of India. They are sweet and dear to her sons, and carry a sort of charm to their souls. And why? Because they love their country as every good man ought to do. Almost every one of the educated men of India tries to find out the cause or causes of the degeneration of his beloved country and endeavours to suggest means for her regeneration. But it is curious to observe that almost every one of the substantial means suggested by one person is at variance with those put forth by another. The few we are thinking of to-day are of that kind. Some say: "In order that India may be regenerated, it is indispensably necessary that the educated men should be sent to England, America, and other places to study fully various practical sciences and arts, to learn social manners and customs, and to dive deep into the real causes of the greatness of those countries, and to explore the fundamental principles which have contributed to the enlightenment of those nations and promoted their happiness. Then to return to India full of requisite information and be useful in their "motherland." It must be quite plain to all thinking and unprejudiced minds that this course would be a real blessing to our land. And yet there are many conservatives who disapprove even this simple course and interrogate in the following manner. "Is it even probable under present circumstances and at such

an early period that the going of the educated men of India to England and such other places will prove beneficial to our country materially, socially, morally and politically?" Those who thus question do not altogether seem to ignore the material, social, moral and political advantages that may be derived from this course, as is apparent from the clause of their interrogatory, "Under present circumstances." But they hold, and upon reasonable ground too, that, "As the minds of the masses of our country are not prepared to bear the shock of seeing their dear relations leave this land, there would be more evil than good done to our country by this course. So, instead of doing that, the educated man, who has the real interest of his countrymen at heart, should stay here and try to educate and reform the masses." Now when this subject is viewed from both these standpoints, we see that both views are right and representative of the tender feelings of natural love created in the heart of every man for his motherland. If this be so, let us try to reconcile these two views, so securing that there be no difference between each other. We think, if a little thought is spent on the subject, the misunderstanding will be removed, and the connecting link of the reconciliation chain soon supplied.

The subject seems to have been talked about, discussed and understood by the conservatives in such a way, as if it meant the transportation of all our educated men to England, etc., with none of them left here to educate and to reform our countrymen. We admit that if all the educated men of India went to England, etc., there would be more evil than good done to our country. We should, in that case, think that a great misfortune had befallen our land. The people then should deplore the miserable state of the country; for in that case there would be no hope for the early regeneration of the land. But if some of our educated men went to England and other places, and returned after a certain period with a competent knowledge of various useful sciences, arts, etc., there would not only be no evil consequences to our country but an immense good. In that case there would be remaining here many more of the educated men. Then let those who go to England bring back as many advantages as they can for the country, and let those who remain in India try to educate and reform our countrymen and prepare their minds as much as possible to receive back their brethren from England and other places. In short, let us employ the element of division of labour in the cause of the regeneration of our country as it is employed in various other directions. And if the people try to do service to the cause of advancement with true heart and honesty of purpose, we can confidently say that India will soon rise in the scale of nations and ere long be regenerated. Then and then only will it be proved that the children of the land have not tried in vain to improve their country; then and then only shall we have reason to say that

we have not been born in vain ; and then, in our last moments—on our death-bed—we shall have the satisfaction of thinking and feeling—and ah, what happy satisfaction it will be—that we are leaving our country better than we found her.

We have as yet only considered the people who do not appear to ignore the advantages derived from going to England, etc.; their objection is that the time is not yet opportune. There is still a class of men in this country who assert that there is nothing for us to learn from England and other countries either politically, morally, socially or materially, as there is already everything necessary in our own country. In answer, we need only say a few words. Firstly, as this country has fallen backwards for a long period in the science of politics, and as her welfare does not a little depend on that science, we say, that in order that this country should have political advantages, it is indispensably necessary that natives should go to England, which is so scientifically advanced in politics, and with which country we are politically connected more than with any other in the world. Secondly, with regard to moral and social advantages, we assert that as the people of India are wanting in some of their ideas and practices in regard to these subjects, and as England, America, and other places are comparatively more advanced in the points under consideration, we should be much benefitted by going to these countries, and moving in their circles and learning from them all that may be good and beneficial to society at large. Notwithstanding all this, if one is still inclined to adhere to the notion that we have nothing to learn socially and morally from England, America, etc., we can only repeat that they are ignorant not only of the social and moral state of England and other countries, but are sadly lacking in a knowledge of the social and moral state of their own country also.

Lastly, concerning the material benefit to our country. It is quite evident that India is lagging far behind in this respect, so much so, that we are almost solely dependent on other countries for many of the things which have now become our necessities. Want of material progress in our country has impoverished us and made us helpless. It is for this want that we annually pay hundreds of millions to other nations in the shape of money for commodities. It is this sad want that does not and can never allow us to compete with other nations advanced in material progress. Indeed, this condition of things is such as should even shock the most conservative mind, and awake his senses and make him forget for a time his conservatism and exclaim, "Let India send her children to England, America, and other places to be educated in all the important branches of knowledge, for the betterment of our "motherland." Here we conclude this somewhat lengthy article, in the hope that every loving child of India will give up his personal prejudices, and not only never forget "India's Welfare," but lodge it in the deep recesses of his heart.

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